

THE FIQH OF EID AL-ADHA

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The deen of al-Islam has two major holidays, Eid al-Fitr which is celebrated at the end of fasting in the month of Ramadan and Eid al-Adha which is celebrated on the 10th of Dhu'l Hijjah. As for feasting and celebrating then this has a reference point from the Holy Qur'an (Sura al-Ma'ida, 5:114, with the explanation of Imam al-Suyuti from his *Tafsir al-Jalalayn*):

قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلۡ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدٗا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةٗ مِّنكَۖ وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ ١١٤

Isa, son of Mary, said: 'O Allah, our Lord, send down upon us a Table from the heaven, that it shall be, that is, the day of its sending down [shall be], a celebration (Eid) for us, which we shall consecrate and honour, for the first (li-awwalinā is an inclusive substitution for lanā, 'for us', with the repetition of the [oblique] preposition [li-]) and the last of us, those who will come after us, and a sign from You, of Your power and my Prophethood. And provide, it, for us; You are the Best of Providers'.

Eid al-Adha essentially constitutes a congregational prayer (Salah), a sermon (khutba) after the prayer, slaughtering an animal (for those who it is binding upon according to the dictates of the Shari'a), as well as eating and drinking of the permitted provisions. It is also a day of bonding between fellow believers.

The following hadith in *Sahih al-Bukhari* (2/59) encapsulates some of these points:

955. Narrated Al-Barâ' bin 'Âzib رضي الله عنه: The Prophet ﷺ delivered the *Khutba* (religious talk) after offering *As-Salât* (the prayer) on the day of *Nahr* and said, "Whoever offers the *Salât* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allâh. And whoever slaughters his sacrifice before the *Salât* (*'Eid* prayer) then he has no *Nusuk* (not done the sacrifice)". Abû Burda bin Niyâr, the uncle of Al-Barâ' said, "O Allâh's Messenger! I have slaughtered my sheep before the *Salât* (*'Eid* prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the *Salât* (prayer)." The Prophet ﷺ said, "The sheep which you have slaughtered is just mutton (not a *Nusuk*)." He (Abû Burda) said, "O Allâh's Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?" The Prophet ﷺ said, "Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you."

٩٥٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الأَضْحَى بَعْدَ الصَّلاةِ، فَقَالَ: «مَنْ صَلَّى صَلاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاةِ فَإِنَّهُ قَبْلَ الصَّلاةِ وَلا نُسُكَ لَهُ». فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ خَالُ الْبَرَاءِ: يَا رَسُولَ اللهِ، فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلاةَ. قَالَ: «شَاتُكَ شَاةُ لَحْمٍ». فَقَالَ: يَا رَسُولَ اللهِ، فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذَعَةً هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفَتَجْزِي عَنِّي؟ قَالَ: «نَعَمْ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

Some points about the Salah and Qurbani:

1. The Eid Prayer in congregation is Wajib for males who are mature (baligh) and it consists of two rak'ats, with 6 extra takbirs[1] (according to the Hanafi school, though other madhhabs also allow an additional number like a total of 12 takbirs). There is no Adhan or Iqama for the Eid Salah or any nafl salah before it.

2. After the Eid prayer, there is a khutba (sermon). It is necessary to listen to this khutba, and everything disliked in the Friday khutba is also disliked to be done here.

3. After this one should sacrifice an animal if it is binding upon one and also trim the hair and nails after the sacrifice is complete

The Sunna's and etiquettes of the Day of Eid al-Adha include:

1) To wake up early, in order to prepare for the injunctions of the day
2) Performing ghusl (bath)
3) Brush one's teeth using a miswak if possible
4) To adorn oneself with one's best clothes according to the dictates of the Shari'a. White clothes are optimal for males.
5) Apply perfume (Itr). Women should not wear itr if it is likely that stranger men (ghayr-mahram) may smell it as it is condemned in hadiths
6) To delay eating until after the Eid al-Adha prayer
7) To go early on to the place the Eid prayer is taking place. It is Sunna to prayer Eid Salah in an open place if possible; otherwise as an exception the confines of a masjid will suffice
8) To return from the Eid prayer by a different route to the one taken there, as established by the Prophetic practice

[1] See the second article for some proofs on this view

9) To walk to the place of Salah if possible

10) To give the takbirs of Eid

Takbir-ut-tashriq

Beginning from the Fajr of the 9th of Dhul-Hijjah (Hajj day) up to the 'Asr prayer of the 13th day, it is obligatory (wajib) on each Muslim to recite the Takbir of Tashriq once after every Fard prayer whether you are performing Salah with Jama'a (collectively) or on your own (individually). The following words should be recited:

Allahu Akbar, Allahu Akbar,

La Ilaha Illallahu, Wallahu Akbar,

Allahu Akbar wa lillahil-hamd.

Meaning: *Allah is the greatest, Allah is the greatest, there is no god but Allah and Allah is the greatest, Allah is the greatest and to Allah belongs all praise.*

For women also, it is commendable though not obligatory. However, male Muslims should recite it in a loud voice, while females should recite it in an inaudible voice.

Peace and blessings be upon our Master Muhammad

Abul Hasan Hussain Ahmed

Dhu'l Hijjah 1434AH/October 2013

PROOFS FOR THE HANAFI PROCEDURE OF SALAT AL-‘ID[2]

Hadith One: A *Sahih Marfoo‘* Hadith

Near the end of his *Sharh Ma‘ani al-Athar* (2:371, Maktabah Haqqaniyyah), Imam al-Tahawi (d. 321 H) narrates:

علي بن عبد الرحمن ويحيى بن عثمان قد حدثانا قالا: ثنا عبد الله بن يوسف عن يحيى بن حمزة قال: حدثني وضين بن عطاء أن القاسم أبا عبد الرحمن حدثه قال: حدثني بعض أصحاب رسول الله صلى الله عليه وسلم قال:

صلى بنا النبي صلى الله عليه وسلم يوم عيد، فكبر أربعا أربعا، ثم أقبل علينا بوجهه حين انصرف، فقال: لا تنسوا كتكبير الجنائز، وأشار بأصابعه وقبض إبهامه

Translation

‘Ali ibn ‘Abd al-Rahman and Yahya ibn ‘Uthman narrated to us, they said: ‘Abd Allah ibn Yusuf narrated to us: From Yahya ibn Hamzah, he said: Wadin ibn ‘Ata’ narrated to me that al-Qasim Abu ‘Abd al-Rahman narrated to him, he said: One of the companions of the Messenger of Allah (Allah bless him and grant him peace) narrated to me, he said:

“The Prophet (Allah bless him and grant him peace) prayed with us on the day of ‘Id, so did *takbir*, four [in the first *rak‘ah*] and four [in the second], and then he turned to us with his face when he finished and he said: ‘Do not forget, [the *takbir*s of ‘Id are] like the *takbir* of janazah.’ And he gestured with his fingers and clutched his thumb (signalling the number four).”

Meaning

The “four” *takbir*s of the first *rak‘ah* mentioned in this narration includes the opening *takbir* (*takbirat al-iftitah*) as the Prophet (peace and blessings be upon him) drew a comparison with the *takbir*s of Janazah in which one of the four *takbir*s is also of the opening *takbir*. Furthermore, the four *takbir*s in the second *rak‘ah* includes the *takbir* said when going into *ruku‘*. Hence, the additional *takbir*s are in fact six. This meaning is clear from other narrations, some of which are reproduced below.

[2] Courtesy and acknowledgments of http://reliablefatwas.com/proofs-for-the-hanafi-procedure-of-salat-al-id/

Authenticity

‘Allamah Badr al-Din al-‘Ayni (d. 855 H) said about this narration: “And this is a *sahih* chain and its narrators are trustworthy.” (*Nukhab al-Afkar*, 16:442)

Here is a brief analysis of the narrators in the chain:

1. ‘Ali ibn ‘Abd al-Rahman ibn Muhammad ibn al-Mughirah al-Kufi (d. 272 H), the *shaykh* of al-Tahawi, known by the agnomen “‘Allan,” was also a *shaykh* of Imam al-Nasa’i, and he is trustworthy (*thiqah*). He was declared “trustworthy” (*thiqah*) by Ibn Yunus and is mentioned in *al-Thiqat* of Ibn Hibban (*Tahrir al-Taqrib*, 3:49).
2. ‘Abd Allah ibn Yusuf al-Tinnisi (d. 218 H) is an undisputed Madinan Hadith authority, whose narrations are found in *Sahih al-Bukhari*, and the *Sunan*s of Abu Dawud, Tirmidhi and Nasai. He is one of the most reliable transmitters of Malik’s *Muwatta’* (*Tahrir al-Taqrib*, 2:288-9).
3. Yahya ibn Hamzah ibn Waqid al-Hadrami (d. 183 H) is *thiqah* and his narrations are found in all six of the famous hadith collections (*Tahrir al-Taqrib*, 4:82).
4. Al-Wadin ibn ‘Ata’ ibn Kinanah (d.156) is at least *saduq* (reliable) if not *thiqah*. Ahmad, Ibn Ma‘in, Abu Zur‘ah, Ibn Shahin, al-Dhahabi and others declared him *thiqah*. Although some critics said he is weak, this was due to his beliefs associated with *qadar* (predestination), which does not detract from his strength as a hadith narrator (*Tahrir al-Taqrib*, 4:59-60).
5. Al-Qasim ibn ‘Abd al-Rahman Abu ‘Abd al-Rahman al-Dimashqi (d. 112) was a companion of the famous Sahabi, Abu Umamah al-Bahili, and he is *thiqah*, described so by al-Bukhari, Ibn Ma‘in, al-Tirmidhi, Juzjani and others (*Tahrir al-Taqrib*, 3:171).
6. Although the Sahabi in this chain is unknown, this does not affect the authenticity of the chain as all Sahabah are trustworthy and reliable by consensus of the Ahl al-Sunnah wa l-Jama‘ah.

Imam al-Tahawi said after narrating the above hadith:

هذا حديث حسن الإسناد وعبد الله بن يوسف ويحى بن حمزة والوضين والقاسم كلهم أهل رواية معروفون بصحة الرواية

“This is a hadith with a hasan chain. ‘Abd Allah ibn Yusuf, Yahya ibn Hamzah, al-Wadin and al-Qasim are all people of transmission, recognised for authenticity in transmission.” (*Sharh Ma‘ani al-Athar*, 2:371)

Salafi scholar, Al-Albani, said after quoting this statement of al-Tahawi, “It is as he said.” (*Silsilat al-Ahadith al-Sahihah*, no. 2997)

Hadith Two: The View of Major Sahabah

‘Abd al-Razzaq al-San‘ani narrates in his *Musannaf*:

عبد الرزاق عن معمر عن أبي إسحاق عن علقمة والأسود بن يزيد قال:

كان ابن مسعود جالسا وعنده حذيفة وأبو موسى الأشعري فسألهما سعيد بن العاص عن التكبير فى الصلاة يوم الفطر والأضحى، فجعل هذا يقول: سل هذا، وهذا يقول: سل هذا، فقال له حذيفه: سل هذا – لعبد الله بن مسعود – فسأله، فقال ابن مسعود:

يكبر أربعا ثم يقرأ فيركع ثم يقوم فى الثانية فيقرأ ثم يكبر أربعا بعد القراءة

Translation

‘Abd al-Razzaq from Ma‘mar (ibn Rashid) from Abu Ishaq (al-Sabi‘i) from ‘Alqamah and al-Aswad ibn Yazid, he said:

Ibn Mas‘ud was sitting and next to him was Hudhayfah (ibn al-Yaman) and Abu Musa al-Ash‘ari, whereupon Sa‘id ibn al-‘As asked these two (i.e. Hudhayfah and Abu Musa) about the *takbir* in the Salah of the day of Fitr and Adha. So this one began to say, ‘Ask this one,’ and this one to say, ‘Ask this one.’ Then Hudhayfah said to him: ‘Ask this one’ – [pointing] to ‘Abd Allah ibn Mas‘ud. So he asked him. Ibn Mas‘ud said:

“One does *takbir* four times and then he recites, then he bows, and then he stands in the second (*rak‘ah*) and he recites, and then he does *takbir* four times after recitation.” (*Musannaf ‘Abd al-Razzaq*, no. 5687, 3:293-4, al-Majlis al-‘Ilmi)

Authenticity

This is a very strong chain of narration, with all the narrators being known hadith authorities, found in all six of the famous hadith collections.

Comment

This proves ‘Abd Allah ibn Mas‘ud prayed in the way described in the above hadith, and he issued fatwa on it. And major Sahabah agreed with him. It is also established in other narrations that Ibn Mas‘ud’s students, like ‘Alqamah, Aswad, Masruq and others, would also pray in the same way.

Hadith Three: A Clearer Description

If there is some confusion and ambiguity in the above descriptions regarding the *tabkir*s, the following hadith makes the procedure completely clear:

Ibn Abi Shaybah narrates:

حدثنا وكيع عن سفيان عن أبي إسحاق عن عبد الله بن أبي موسى...أن أميرا من أمراء الكوفة...بعث إلى عبد الله بن مسعود وحذيفة بن اليمان وعبد الله بن قيس فقال: إن هذا العيد قد حضر فما ترون؟ فأسندوا أمرهم إلى عبد الله، فقال:

تكبر تسعا: تكبيرة تفتتح بها الصلاة، ثم تكبر ثلاثا، ثم تقرأ سورة، ثم تكبر ثم تركع ثم تقوم فتقرأ سورة ثم تكبر أربعا تركع بإحداهن

Translation

Waki' (ibn al-Jarrah) narrated to us from Sufyan (al-Thawri) from Abu Ishaq (al-Sabi'i) from 'Abd Allah ibn Abi Musa…that an emir from the emirs of Kufah…sent for 'Abd Allah ibn Mas'ud, Hudhayfah ibn al-Yaman and 'Abd Allah ibn Qays (i.e. Abu Musa al-Ash'ari) and he said: 'Indeed 'Id has come, so what is your opinion?' They deferred their matter to 'Abd Allah, and he said:

"You do nine *takbir*s: one *takbir* with which to open the Salah, and then you do three *takbir*s, and then you recite a surah, and then you do *takbir* and then you bow, and then you stand (in the second *rak'ah*) and you recite a surah, and then you do four *takbir*s and bow with one of them."

Comment

This is a very clear description of the Hanafi procedure of Salat al-'Id.

Authenticity

Again, this is an authentic chain. 'Abd Allah ibn Abi Musa is a very senior Tabi'i whose narrations are found in *Sahih Muslim*, and he is *thiqah* (*Taqrib*, no. 3547).

Concluding Remarks

Further Support

Furthermore, there is an authentic narration in *Musannaf Ibn Abi Shaybah* (no. 5757) that 'Abd Allah ibn 'Abbas, the great Makkan Sahabi, also prayed in this way.

Hadiths on the Other Opinion of "Seven and Five" *Takbirs*

Finally, Imam al-Tahawi criticises all the narrations that say the Prophet (Allah bless him and grant him peace) prayed "seven and five," as they all have problematic narrators in the chains like Kathir ibn 'Abd Allah, 'Abd Allah ibn 'Abd al-Rahman al-Thaqafi and Ibn Lahi'ah, and some have inconsistency (*idtirab*) in the chain. And he says the narration above (hadith one) is free of these defects that are found in those narrations that mention "seven and five."

Furthermore, the narration above (hadith one) also contains a verbal instruction from the Prophet (peace be upon him) i.e. his saying, "Do not forget, four like the *takbir*s of Janazah." And it is known that a verbal hadith is given priority over ones that only describe a practice.

Hadiths on the Position of 'Abd Allah ibn Mas'ud in this Ummah

Another important fact that gives support to the Hanafi method is that it was championed by the eminent Sahabi, 'Abd Allah ibn Mas'ud (may Allah be pleased with him). Consider the following two narrations:

Al-Hakim narrates in his *Mustadrak* (3:319) with his chain that the Prophet (peace be upon him) said:

رضيت لكم ما رضي لكم ابن أم عبد

"I am pleased for you with what Ibn Umm 'Abd (i.e. Ibn Mas'ud) is pleased for you."

Al-Hakim said it is *sahih* and al-Dhahabi agreed with him. Muhammad 'Awwamah analysed the chain and showed it is authentic (footnotes to *Musannaf Ibn Abi Shaybah*, 17:193) Al-Albani also deemed it authentic (*Silsilah Ahadith Sahihah*, no. 1225).

And the Prophet (peace be upon him peace) said:

وتمسكوا بعهد ابن أم عبد

"Hold fast to the instruction of Ibn Umm 'Abd (i.e. Ibn Mas'ud)."

It was narrated by al-Tirmidhi, Ahmad, al-Tahawi, Ibn Abi Shaybah and others. Shu'ayb al-Arna'ut stated it is a "*sahih* hadith" (footnotes to *Sharh Mushkil al-Athar*, no. 1224)

This, therefore, is a validation from the Prophet (peace be upon him) himself to follow the verdicts and teachings of 'Abd Allah ibn Mas'ud.